

The Medical Missionary Conference  
Bulletin

ESM

Ellet Joseph Waggoner

## Table of Contents

Table of Contents	2
1899	3
March 9 - 14, 1899	3
"Medical Missionary Conference" Medical Missionary Conference Bulletin	3

# 1899

## March 9 - 14, 1899

“Medical Missionary Conference” Medical Missionary Conference Bulletin

EJW

E. J. Waggoner

**ADDRESS BY ELDER E. J. WAGGONER, THURSDAY, MARCH 9, EVENING SESSION.**

OPENING prayer by Elder H. F. Phelps.

ELDER E. J. WAGGONER: I have selected for consideration this evening the words found in the latter part of the twentieth chapter of the Gospel according to John: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (*John 20:30, 31.*) Not only were these signs and miracles recorded in the Gospel of John written for this purpose, but all the miracles that Jesus did were written for the same purpose, —“that ye might believe”—believe and know—“that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” “In him was life, and the life was the light of men.”*MMC March 9, 1899, page 8.1*

Light is the easiest thing in the world to see, because it is light that enables us to see. It always seems strange to me to hear people say they can not see light. With Him is the fountain of life, as we read in *Psalms 36:9*: “For with thee is the fountain of life; in thy light shall we see light.” The life of God is light, for you remember we read, “He is clothed with light as with a garment.” His clothing is light; but the light with which God is clothed proceeds from himself; it is the shining forth of his own life, and he proposes to clothe men and women in the same way.*MMC March 9, 1899, page 9.1*

The Lord warns us against being unduly anxious about our clothing,

and what we shall eat or drink; the Gentiles are worried over these things; “but seek ye first the kingdom of God, and his righteousness.” “Consider the lilies of the field,” he says, “how they grow; they toil not, neither do they spin, and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” (*Matthew 6:28-30.*) Now think of that. Take the grass of the particular grass of the field of which he speaks is the lilies,—“consider the lilies, how they grow;” “if God so clothe the grass of the field,”—that is, the lilies,—“shall he not much more clothe you, O ye of little faith?”*MMC March 9, 1899, page 9.2*

How is the lily clothed? It has a beautiful garment of white and green and various other colors. Solomon in all his glory, arrayed in his royal apparel, must have been a wonderful sight. The Queen of Sheba came a long ways to see the glory of Solomon, and when she saw it, her heart fainted. “The half was not told me,” she said, “and I could not believe what I did heart.” Who would not go a long way to see one of the kings of the earth, although he might not be arrayed as gloriously as Solomon was? and in order to see this sight one would trample underfoot a score of lilies without noticing them. If one should place before him a stalk of modest lilies, they would consider them very plain. “See the glory and all the magnificent array of Solomon!” “Yes, but Solomon in all his glory was not arrayed like one of these lilies, for the royal apparel of Solomon was something that could be put on and taken off; and when he took it off, nobody would know, to look at him, that he was any different from other men.” But the clothing of the lily is the life of the lily. It is not something that is put on, but something that comes from within; it is the inner life that the lily draws from God’s great storehouse in the air and in the earth, manifested in the beautiful green, the delicate white, and all the variegated colors,-the manifestation of life in its freshness and brightness,-that is the clothing of the lily. It is God’s own clothing, such as God himself wears,-his own life shining forth and making this beautiful garment. Now what does he say? “If God so clothe the grass of the field,”-how? like Solomon?-“shall he not much more clothe you?”*MMC March 9, 1899, page 9.3*

I dare say you have all thought of that text much as I have in times past: “Why, yes, there is a promise that God will clothe us with fairly good clothing, perhaps even broadcloth; we can trust the Lord to give us something fairly good.” But what does he say?-He says he will give us better clothing than Solomon had, because the lily is arrayed in greater glory than Solomon, and God will “much more clothe you.” “Will he give us a more brilliant array than Solomon had?”-Oh, no; that is not the sort of clothing to be especially proud of; it is rather a thing to be ashamed of. Why?-It is a sign of the curse. Every time a person looks at the clothing he has to wear, he should think, “Ah, this is an evidence of the curse; if it were not for the curse, we should not need this clothing.” So instead of being proud of what we have on, we ought to feel that it is an evidence of our fallen condition,-that we are under the curse. Those who glory in the clothing they put on, glory in their shame. A recognition of this fact will lead us to wear such clothing as will attract just as little attention as possible. We must wear clothing in this present life, for decency’s sake and for comfort’s sake, but we will make that fact as little obtrusive as possible, because the more we intrude our clothing upon people, calling attention to it by its striking character, the more we advertise our fallen condition.*MMC March 9, 1899, page 10.1*

God clothed the lily with his own beauteous life. “If God so clothe the grass of the field, ... will he not much more clothe you?” How?-He clothed the lily with his own life; and if he does that, he will much more clothe you with his own life. He will clothe us with “light as with a garment;” for the Lord taketh pleasure in his people; “he will beautify the meek with salvation.” So we can sing and pray with the psalmist: “Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us.” (*Psalms 90:16, 17.*) God will clothe us with his own beauty, with his own life, with his own light; and when he does that which is greatest, of course he will do that which is least,-give us the little thing necessary for this life.*MMC March 9, 1899, page 10.2*

O, what a blessed example is this of clothing! To be clothed as the lily is clothed,-with His life, with His light! It seems strange to me to hear people say they are studying the see light. How do you see light? -Open your eyes; that is all you have to do. And then it is

passing strange to hear people say they can see light in one thing, but can not see light in another, -they know there is light there, and by and by they expect to see it. Light is one. When a person sees light, he has had his eyes open so that he knows light from darkness; he does not have to study every particular phase of it to know whether it is light or not. Today we had sunlight; whether it is light or not. But now the sun has gone down, and what is this we have here tonight? Why this is light, too; it is the very same light that we had today. No matter where you go, no matter what is the source of light, when a person's eyes are open, he says, "This is light, I know it is light." So, when you come into conscious touch with the life of Christ, when you see Christ as the light of the world, then you will have no difficulty in recognizing his light wherever it is manifested; the mere "opening of the word" is sufficient. The opening of God's word gives light.*MMC March 9, 1899, page 10.3*

Now let us consider one "sign:" "These [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (*John 20:31.*) My mind rests upon one of the many miracles that Jesus wrought, a record of which we find in the eighth chapter of Luke, -and I want you to remember this, not only when you read this miracle, but whenever you read the account of any miracle, that the miracles of Jesus were not merely isolated circumstances, or exceptional cases, but that is the way he does all the time. God can not do anything but miracles; he is always doing miracles. He is a great God, and he doeth only great things. So we should no think that once in a while the Lord has done a miracle, and possibly he may do one again. We are expecting that if our people are faithful, and receive the Spirit of God, miracles and signs and wonders will yet be wrought. Why, my dear brethren and sisters, God is working miracles now ["Amen"], and if we only had our eyes open, we should see that miracles are just as common as the air we breathe. But their commonness should not make us despise them. When we get into the world to come, we shall see miracles continually. We shall be brought into the immediate presence of God, and he will always be doing wonderful things, more wonderful things than we have ever dreamed of in this world. Every day there will be unfolded some new marvel of God's power. Will this get monotonous? Shall we become tired of it, and say, "Why, I have seen so many

wonderful things that I am getting tired?" ["No."] Each new manifestation of the power of God will only whet the appetite for more. Who that had any sense of what is really good and beautiful ever got tired of seeing a glorious sunrise? Does the dewdrop ever lose its freshness? We have seen them morning after morning for many years, and yet every morning they are just as attractive as ever. So God's mercies are new every morning, and if our eyes were open so that we could see the light, we should see that we are living in the constant manifestation of miracles. These miracles are a continual manifestation of the presence of the life of God abundantly around us in order that we may have life.*MMC March 9, 1899, page 10.4*

In what condition is a man who can not see light? He is a poor, blind man. O, how many there are who need to make that confession,-that they are "poor, and miserable, and blind, and naked"-yes, naked, because if a man is blind, he is naked, too. He is blind because he can not see the light; and if he can not see the light, he does not receive the light which would clothe him with the life of God; but if he opens his eyes to see the light, then he sees life, and, believing, he receives life through the name of Jesus Christ.*MMC March 9, 1899, page 11.1*

With reference to the miracles spoken of (*Luke 8:41-48*): Jesus had returned to Galilee, and the people had received him, for they were glad,-"they were all waiting for him." That was good, but how few of those who were waiting for him got the blessing of his presence. "And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house; for he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment; and immediately her issue of blood stau nched." Another writer (*Matthew 9:20-22*) adds, "For she said within herself, If I may but touch his garment, I shall be whole." "And Jesus said, Who touched me? When all denied,"-they did not need to; it wasn't such a crime to touch the Lord that they should all deny it; but they told the truth, they had not "touched" him, and so they lost

the benefit of his presence,-“when all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?” They were pressing him and pushing him on every side in those narrow streets (only six or eight feet wide), because they expected some great sensation; they were expecting to see a miracle performed, so they were crowding along just like boys rushing out to see a fire. They were going to see something,-and, behold, something was done, yet nobody saw it,-a marvelous miracle was wrought, and *she knew* it. [“Amen.”] If every one in that crowd had known that there was a plague in his own heart, and had not been filled with idle curiosity for something to talk about,-if all had been anxious to get to Jesus, and really “touch” him, they might each have been conscious of a miracle. Yet a marvelous miracle had been wrought, and they did not know it.*MMC March 9, 1899, page 11.2*

There is a lesson for us. We are looking around for something that will stimulate us, and be food for talk; and yet marvelous miracles are going on all about us; the life of God is going out to quicken, to renew, to raise to life, and we know it not. Something a congregation will wait and look for something to strike them with a sort of sensation, while some quiet person is receiving the life of God that cleanses from all sin; some one who is quietly sitting there comes in touch with the divine life, and knows that the Lord has been there, while others go away saying, “Did you see anything wonderful to-night? I did not, and I expected some marvelous thing.” Ah, but that person who came in touch with Christ felt something wonderful; he felt that he was healed of the plague in his heart.*MMC March 9, 1899, page 11.3*

They said it was strange that Jesus should ask who touched him, when the people were pushing and jostling him. But pushing him and jostling him was not “touching” him. Coming into accidental touch with Christ was not “touching” him. Jesus said, “Somebody hath touched me.” Now this woman had not strength enough to push her way through the crowd, and so she could not get as near to Jesus as others could, but she succeeded in working up near enough to touch the border of his garment, and Jesus felt that touch. It is only when persons draw near with a conscious purpose and in full assurance of faith that they touch the Lord. [“Amen.”]



When this woman thus drew near, and touched his garment, Jesus said, "Somebody hath touched me, for I perceive that virtue is gone out of me." "Virtue"-power, life-had gone out from him, and immediately the woman saw that she was healed. Jesus said unto her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace,"-that was the benediction pronounced upon this woman,-"go in peace; be justified; be made righteous by faith."*MMC March 9, 1899, page 12.1*

"We have peace with God through our Lord Jesus Christ." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Every person is a sinner, and that woman was a sinner. We do not say that her disease was the direct result of some specific sin that she had committed, but she was a sinner, she had this disease, and the disease was the result of a course of sin that is in the world; but see what she received: Jesus said to her, "Thy faith hath made thee whole," "thy faith hath saved thee; go in peace." Who can go in peace except the one who has received forgiveness of sins? That life, that "virtue," which made her whole of her plague also cleansed her from all sin. ["Amen."] She received a perfect sentence; she was made perfectly whole. By what means? Now see the reality. This is not theory at all; it is not speculation; it does not require a philosopher to understand this; it simply requires somebody who has eyes and can see. Now if anybody goes out of this house to-night, and says, "I can't see," he is simply saying, "I am blind." I have had persons straighten up, and say, "I can't see that." They seemed to feel rather proud that they could not "see that." If they had understood what that saying meant, they would not have felt so complacent over it. You never see a blind man going about complacently saying, "I can't see, I can't see! I'm all right, I can't see." Oh, no! The poor man wishes he could see; he does not feel like boasting over the fact that he can not see. So if any one, after reading this simple story, says, "I can't see how it can be," just let him know that he is saying, "I am blind." But, thank the Lord, there is a cure for blindness. The spiritually blind man may anoint his eyes with eye-salve that he may see. "Come and buy." Buy what?-Buy everything you need. With what?-"Without money and without price." Buy the anointing of the Holy Spirit, which will open your eyes and make you see.*MMC March 9, 1899, page 12.2*

What was it that the woman lacked?-Life. What did she want?-Life. What particular phase or form of disease was it that was taking away her life?-It was loss of blood. You can all understand that; you have had wounds, and have seen blood flow. You may have had a wound which bled enough to cause you to feel faint. Why?-Because the life was going out. The blood is the life. So the life was departing from this woman. When she was healed, what was it that came into her body? ["Life."] Yes, but the thing that came in, the loss of which had caused her discomfort and danger,-what was it? ["Blood."] All the loss was instantly repaired, and she was strong; the blood coursed through every vein in her body, and every part of her being was tingling with life. Where did it come from? ["From the Lord."] Yes; something went from Jesus which supplied her lack.*MMC March 9, 1899, page 12.3*

There is a promise: "My God shall supply all your need according to his riches in glory." And it is a real thing. ["Amen."] Was that woman suffering from a real disease, or was it only imaginary?—She was suffering from a real disease, and was about to die. Inasmuch as she had a real need, did she get anything to supply that need?—Yes, that which she lacked came into her; that touch of faith brought something real and tangible to her from the Lord Jesus; but nobody could see it. There are real things that these eyes can not see, and that no eye has seen; but they are real, nevertheless. And there was a real thing in this case; real life came from Christ to this woman; he took her disease upon himself, for "he bore our sicknesses and carried our diseases." Enough of life went from Christ to fill the vacuum in this woman's life, and then he drew from the great ocean of God's life sufficient to keep him full. "Of his fulness have all we received, and grace for grace."*MMC March 9, 1899, page 12.4*

Well, if we have received it, why do we not have it?-Because we do not believe. By believing we get life through his name. Now in the case of this woman there was a literal transfusion of blood.*MMC March 9, 1899, page 12.5*

I remember, when speaking of this some time ago, a physician told me of an incident in his experience: He said he once visited a patient who was himself a physician, and who was suffering from

anemia, or lack of blood. He gave his patient real treatment, God's own treatment-he prayed with him; and one day his patient, in a half-apologetic way, thinking he might be deemed fanatical, said, "Every time we have prayer together it seems to me as if I have fifty per cent. more blood in me than before." That was no mere fancy, because the Lord gives real things; and when he gives life, it takes the form of blood. So it was in the case of this woman; the life came from Jesus, and it was made blood, and the woman was made whole; she had touched the Life.*MMC March 9, 1899, page 13.1*

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." *1 John 1:1-3.MMC March 9, 1899, page 13.2*

Rather, how can we help coming in contact with it? Where can you go that you will not come in contact with it?*MMC March 9, 1899, page 13.3*

"But we must see Him;" you say, "we must see him working."*MMC March 9, 1899, page 13.4*

Well, we don't have to go back nineteen hundred years to see him; Jesus Christ is alive to-day. He says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." (*Revelation 1:18.*) He is alive; he gives life; he is working just the same to-day as he did when he was here among men. His manifestation in the flesh was for the purpose of making God's presence so real that there would be no excuse for any one to say, "I can't see it." The purpose was to enable anybody to see God was working, and then get his eyes opened so that he could see the same thing taking place everywhere. There is some excuse for a person who has been born blind to say he can not see light, but there is not excuse for a man who is not blind and who has seen light. When God has called attention sharply to the fact that he

gives life, and how he gives it, and the reality of it, then there is no excuse for our saying we can't see the reality of his working, and we don't know how to get it. Turn to the sixth chapter of Isaiah: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." What is the garment of the Lord? ["Light."] And what is light? ["Life."] The flowing robe-the hem of his garment-filled the temple. "And above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (*Verses 2, 3.*) Thus the light that clothes the Lord, the train of his garment that fills the temple, goes out and fills the whole earth, so that not only the temple of God is filled with light from his presence, but the whole earth is filled with it; and wherever there is a soul that is sick and wounded and sinful, let such a one know that Jesus of Nazareth still lives and passes by, and that he may reach out by faith and touch the hem of his garment, and know that he is made perfectly whole. There have been men who have merely caught glimpses of Jesus. The poet says:-*MMC March 9, 1899, page 13.5*

"The healing of the seamless dress,  
Is by our beds of pain;  
We touch him in life's throne and press,  
And we are whole again."*MMC March 9, 1899, page 13.6*

This is God's own truth put in pleasing words; and he who recognizes Jesus Christ, sees the life, and believes in his own heart,-touches the light and life, and is healed; but he must *touch* the life.*MMC March 9, 1899, page 13.7*

"But," you say, "this means physical life." Yes; Christ said, "I am come that they might have life, and that they might have it more abundantly,"-that we might touch the divine life; that we might lay hold on eternal life, and have that life which is eternal for our present necessity. There is no "mind-cure" about that, no imagination or "thinking oneself well;" there is no "Christian Science" nonsense about it; it is Christian because it is Christ; and it is science because it is true. "Christian Science," so called, does not reach out and get its life from God, but denies that there is any

such thing as disease, and says, "I have life in myself." That is a denial of Christ. Instead of confessing, "I am poor, and miserable, and blind, and naked; in me there is no good thing; I am lost and undone," we should say: "I believe that in him there is life, for he *is* life; I will keep in touch with that life that I may live." *MMC March 9, 1899, page 13.8*

I shall, in the few moments left me, make a practical application: God has manifested life everywhere about us, and all these years he has been talking to us and calling our attention to the manifestation of his life in all the various forms with which he has surrounded us, that we might take these things directly from his hand and life upon them. When a person is sick, there is no magic that will cure him; all that he needs is a fresh accession of life,-and the belief that he gets it is no fanciful thing. God has given means by which we may take life consciously, and know in ourselves that we are healed. *MMC March 9, 1899, page 14.1*

Many people think that unless a thing is done on the stroke, it is not a miracle. Not always does God do a miracle instantly; miracles do not consist in the fact that they are done in an instant,-it is the fact that they are done that makes them miracles. Jesus at one time turned water into wine in a moment; that was a miracle. But for months the water has been taken up through the stalk of the vine and stored in clusters and then turned into wine, and that miracle has been wrought over and over and over, and simply because it has taken six months instead of six seconds, people think it is not a miracle. Well, if it is not a miracle, then you can do it; I'll give you six months, or six years, or even six thousand years to do it in. That woman who came and touched the Lord was made whole instantly, but we may be contented if we learn to know the Lord and to come in touch with him so that we are healed in a few months and become perfectly whole; the cure is none the less a miracle whether six months or six seconds of time are taken in the work, and God is entitled to the same praise. *MMC March 9, 1899, page 14.2*

"But why does it take three, four, or six months or a year for me to get well? Why can't I take hold of life at once?" *MMC March 9, 1899, page 14.3*

Because we are so stupid, so slow of heart to believe and learn, and so slow to take hold; but just as soon as you and I recognize the life wherever it is manifested, and appropriate it, to that extent do we get the benefit of it. If we would learn rapidly, we should soon get into a condition of health.*MMC March 9, 1899, page 14.4*

When we learn about the application of these principles of hygiene, which are a manifestation of God's own life, and recognize God in them, and take them as God's gift, we come into closer touch with the divine; then our life will spring forth, we shall see light manifested more clearly, and shall rejoice in the light; life will spring up again, we shall find that it is no fable, no fancy, no imaginary thing. The life of God is real, something to be delighted in.*MMC March 9, 1899, page 14.5*

I am glad for life. It is a blessed thing to live. He who comes to the Lord Jesus and receives life from him knows it; he will never spend any time upon that foolish query, "Is life worth living?" We know that what some people call life is not worth living, because it is not life; but the life which is manifested in all its roundness-God's own presence-is worth the living. The hem of his garment enfolds us as he carries us in his bosom according to his promise, "He shall gather the lambs, in the fold of his garment will he carry them." He will surround us with his life, and fill us with the fulness of his love.*MMC March 9, 1899, page 14.6*

With the principles of healthful living that have been taught us,-how to relate ourselves to proper diet, to breathe pure air and an abundance of it, to harden our bodies by receiving life, not pampering ourselves,-all these things are simply drawing us into conscious touch with the Divine Life. Shall we recognize and take the Lord's life? Suppose we do not recognize the Lord's life in all this, and refuse it,-what do we do?*MMC March 9, 1899, page 14.7*

There were some priests once who were very learned, and who claimed to be very pious, and they made a boast of their goodness, but they nailed the Lord Jesus to the cross. Why?-Because they did not know. Paul says: "We speak the wisdom of God in a mystery, ... which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." (*1 Corinthians 2:8.*)

Suppose you and I do not discern the Lord's body suppose we do not recognize the life; what do we do?-We trample it underfoot. That is a terrible thing; but we do worse than that; for life has been manifested, and we have seen it, and yet we say, "I don't think there is any use of being so full of it; I know there is more life in it than there is in what I am using, but this is good enough for me." What do we do?-We reject life; we crucify the Son of God afresh. The chief priests did not know, and they put the Saviour to death. O, what a fearful responsibility we take upon ourselves when we reject what we have seen and known to be good! It is the same as saying, "I know that is the Lord Jesus, and that he is perfect, but something a little less than perfect is good enough for me." We take a fearful responsibility upon ourselves when we do that; let us not do it any more. The life of God which is in Christ Jesus has been manifested to us; let us take it, and thank God for his unspeakable gift.*MMC March 9, 1899, page 15.1*

